1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

Variations of this two-story, sloping-roof house occur in all the mountain areas of Greece, which includes most of Epirus, western Macedonia, much of Central Greece, and the Peloponnesos. There is much snow in this region, and the sloping roof keeps it from accumulating on the housetops. The one-story, sloping-roof house can be found in Attica around Athens as well as on the plains of Thessaly, Macedonia, and Thrace. This house usually has a stone foundation of twenty inches or less on which walls of sun-dried, home-made mud brick are built. The roof is covered with tiles:

> In their original and simplest form, these houses consist of one rectangular room, including under one roof the family, their cattle and corn. . . .
>
> The most ancient and the most closely related to the original form of Greek house is the simple narrow-front house, belonging to the type known as "megaron." It has the entrance on one of its narrow sides, having usually in front of it a "prostoon," or wide portico. . . .
>
> The wide-front house, however, is found more frequently in the Greek countryside. This house has its entrance and its "prostoon" on the long side of the rectangular plan.[15]

In many parts of Greece the one-room house has gone through a development which gives a separate space for the family, the stabling of the cattle, and the storage of the cereals. A final development is the separation of the stables from the house proper, leaving two rooms in addition to the granary often located between them. Where these two rooms have been provided, one is kept as a guest room, one as a storage place. In the winter the family moves into one room heated by the hearth or small stove on which the meals are prepared. The hearth, which can still be seen today in the center of some village homes, was moved in course of time to one of the walls — usually the middle wall separating the rooms of the two-room house — or to one of the inner corners of the room where a chimney was built.

These village homes, though simple in structure, call for considerable investment of time, money, and thought on the part of the family building a new house. Just what is involved is shown in the following conversation with a peasant woman, whose remarks hold generally true for all of the Greek mainland. Her husband had invited us to his house but had to leave for a short while to take care of his sheep. The woman, bright-eyed and wearing a scarf over her braided hair, moved her head quickly as she talked.

This home had one room, with wooden floors. Unlike some of their fellow villagers, this couple had wooden beds and did not have to make use of sleeping platforms, ordinarily found at one end of the room. There was a storeroom underneath the main room. To enter, one came directly into the yard from the street, then into the house after passing under the portico.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
[Winter] Peloponnesos

221 lard; we have bought our oil, our kerosene, salt; we have made *trachanas*
252 [wheat coarsely cut, cooked in milk, dried, and then recooked into a soup or porridge]; our wood is gathered for the fireplace and the oven. In winter
512 we get up before the light. The nights are long and we get our full sleep. We go to bed as soon as it darkens. The older people go to bed with the
221 chickens. For that reason we get up when it is still dark with the third
[354] crowing of the rooster, who wakes us all up. The fireplace is going night
[513] and day. In one corner sleep grandpa and grandma. In another corner the wife and husband. All around sleep the children. It is the house of the poor. The first to waken up is grandma, who puts the water on the fire for the trachanas; she next wakes grandpa and the housewife, and when the trachanas is ready we all get up. The trachanas is poured by the mother into the
264 deep soup plates and we all eat it hot around the fire. With the trachanas
[273] we eat olives, cheese, and we also drink some wine. Wine is never missing. When the children are many, the mother makes breadcrumbs, throws them into the saucepan, gives a spoon to each child and they all eat the trachanas. When the trachanas is nearly finished then it is a madhouse. The children each try to eat the biggest crumb; the crust of the trachanas is around the edges of the pan and at the bottom. Great laughter is heard when the crust is snatched away from one spoon to another.

512 The children who go to school go out to the fountain, wash a bit their
221 faces, and when they hear the bell, pick up their booksacks and go to
[515] school. Whoever's turn it is to light the stove in the school has to go before
[872] the others; each child has to take a log. Thus the stove gets fed and all the children keep warm. Those who remain in the house do the housework. The women spin, look after the animals, even weave. The men turn a little
[224] around in circles, do some small jobs and go to the shops. Whoever has a gun takes his dog and goes rabbit hunting. The children who are too small to go to school roll themselves on the floor, sit by the fire which they feed.
[861] What jobs could they do anyhow? Only damage can they do and then they
[462] are spanked. The winter is for women's tasks. Then the women have time to weave, to darn, to spin. When it rains and snows it is a calamity. Mud! Nobody can get dried out; it's nice in winter when the sun appears. Then all of us like foxes try to catch a sunny spot. There we sit and talk of our own affairs. The children play with snowballs. When the sun sets we all snuggle near the fireplace whilst others go to the shops. If anybody has a task he first finishes it and then sits down.

221 In the shops we gather and play cards. We talk to each other, we tease
796 each other, we quarrel and we shout a bit. From the cigarette smoke one cannot see another; when the *dodekaïmera* [December 25 to January 6
[517] holidays] start, the women stop weaving and the other tasks and start baking
[252] *christopsoma* [Christmas bread], ring cookies, St. Basil's cake, put the house in order, and whatever other tasks belong to the dodekaïmera. The

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
Pelaponnesos

[Winter]

children stop going to school and they get together to prepare for their caroling. When they have sung, then they divide what they have gathered as gifts. If it's a nice day, they play outside and go also to the flocks. The man follows his regular schedule from home to the coffeehouse. They also go to church. When the weather becomes clear, even if it's February, slowly the tasks start. One goes plowing, the other prunes, another carries fodder or wood; others plant trees. Those who need to plant vineyards start preparing the branches. The women continue weaving and darning; they still do not undertake outside jobs. They start these when the men need hands. To the shops the man will go only in the evening. There the teacher comes; they all sit together, while he reads the paper. Everybody listens but few understand. The teacher finishes with the paper, then the shopowner, not wishing to waste kerosene on a group ordering no drinks, bangs a piece of wood on a bench and turns down the light. If we haven't gone he puts it out completely. As we go out it's pitch dark. Some fall in the mud; others curse, and some go here and there. As winter comes to an end we have Carnival. Then we kill the pig, then we have our dances near the church, then we enjoy ourselves in the houses.

Spring. When spring comes other tasks start. Then women start to help outside too. They go to the gardens and plant potatoes, spring onions, beans, tomatoes and vegetable marrows, cucumbers, and so on. When some damage has been done during the winter to our hedges or homes then is the time for repairs. And when we want to build then is the time because the weather improves. The children go to school and can play their games; in spring the fireplace does not burn during daytime. We light a fire in the evening when we come back from our work and we can rest and get warmed up. The fireplace burns in the evenings up to Easter. From then onwards, summer starts. Up to Holy Tuesday we must have finished our work; on Holy Wednesday we do not work; on Holy Thursday we may do something; after that we prepare ourselves for Easter.

Then we slaughter our lambs, we hold the big dance near the church; then the girls show their beauty and their charms, and the men their manliness. During those days we also visit the chapels and, after the local mass, we start dancing. We dance and we are merry. After Easter we start our tasks in the fields and in vineyards, as we have mentioned previously. Then the women help too. And they do the same type of work as the men. If we have to leave somebody in the house it's all right. Otherwise, if the children return from school they get hold of a piece of bread and sit to eat it by themselves. You can imagine what happens. When the children are many, it's topsy-turvy; when the mother comes back in the evening she pulls her hair; she doesn't know where to start. She starts beating them and murmurs to herself. The men who like the coffeehouse go there as soon as they re-

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

The children in our village are tyrannized. Just as they sit down to study their mother says, "Get up. Break your bones, take your papers and the goat, and take her out to pasture." "Get up, get some water, get some wood, go and bring in the oxen. Don't you hear? In the evening you can study." The children go do their different tasks and in the evening come back broken with fatigue and drop off to sleep. In the morning they are cuffed by the teacher because they haven't written their lesson, and thus it goes. Black letters they learn! As if they had a lamp! Most of them read sitting on the floor; they drop on their stomachs near the fireplace and read in the light of the burning wood. From exhaustion they fall asleep and there is danger that they might get burned if the elders do not pull them away. In spring when the days are longer they read outside; they take the hog and the goat and go here or there and read while the animals pasture. What sort of reading can they do? As soon as they start, the hog escapes here and the goat there; they try to catch the hog, the goat escapes again. They start crying and lost is the reading. They also get beaten if the animals cause damage to the crops. Most of the children work also in the field; they also do some heavier tasks. What sort of letters can they learn? It's lucky they learn as much as they do.

When I discussed parental attitudes toward education with an experienced school man in Northern Greece, he said: "Less land and more knowledge is needed. A farmer can't see the need of educating a son who is to farm. He will keep the one to succeed him at home and send the others off for an education." The people of Vilia, a village in Central Greece, brag that the parents there see to it that the children go through eight grades but indicate that the other villages do not do this. "We do this," they say, "because an educated man commands more respect." But what about the children in the other villages?

From time to time an Athens newspaper comes out with some shocking statistics which cause a sensation and are then forgotten. Such accounts point out that the Article 16 of the Constitution states: "Elementary education is obligatory for all and is supplied gratis by the state." In 1951–52 it was estimated that two hundred thousand Greek children of school age were not in attendance. Conditions have improved considerably since then, but the effects of this nonattendance will be felt for many years to come. At that time it was also stated that at about the third grade the numbers of those who started are halved, a truly high drop-out rate, although other reports place this reduction at the end of the fourth grade.[3] One article comments:

> Although the Constitution states that elementary schooling is supplied gratis, the various stamps and taxes, not to mention the prohibitive prices of schoolbooks, writing materials, and other paraphernalia, make this statement null and void.[4]

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

Inside Vasilika's Homes

Let us first consider the house. A new two-story house has the greatest prestige, but any family that builds a new house, even if it is only the small one-room brick house, gains some standing in the eyes of the villagers, although mild ridicule of the insignificant efforts of people of low prestige is not unknown in the village.

In the two-story houses, old or new, the ground floor typically consists of two rooms, one of which has cement flooring, with stuccoed walls and a fireplace. Many families use this room for all purposes: as kitchen, living room, and as the bedroom for all the members of the family. The women cook in the small fireplace, always conserving precious wood, the annual supply of which is usually purchased in October. They place two thin logs in the form of a V so that only the point at which the logs meet actually burns.

The only characteristic of the room which qualifies it as a kitchen is a wide window ledge, hollowed out to the depth of two inches, and lined with cement. The shallow basin slopes toward the window with a short length of metal tubing pushed through the outer wall of the house. A small water container with a spigot at the bottom is hung on a side wall above the shallow cement-lined basin, and the kitchen appointments are complete. Waste water drains through the tubing out into the yard of the house. The villagers often hang some towels near the basin and wash their hands and faces there each morning. The women of Vasilika used to agitate for the construction of a sink, both because it was a sign of progress and because it would ease some of their work. In 1961 they were eagerly awaiting the piping of water into the houses.

The lower floor all-purpose room is furnished with a few straight wooden chairs with cane seats, and may also have a table and a bed. Proper beds are not essential, however, because thin pallets can be brought out at night and placed on boards resting on wooden saw horses to create a bed, or may be merely laid out on the floor. The women pile the bedding, including folded pallets, sheets, and blankets, neatly in one corner of the room and cover the pile with a white rectangular cloth bedding-cover especially designed for the purpose.

The second lower room has an earthen floor and may be used for storing household supplies, wine-barrels, and agricultural produce. Among the less prosperous families, the lower floor may consist of only one earthen-floored room in which a curtain hanging near one end separates the living section from the storage area.

The upper story, apart from the terrace, may have several rooms with wooden plank floors and stucco walls. A second fireplace, sharing a flue with the lower one, may become the focus of what the villagers call the winter room. It is a smaller version of the all-purpose room below.

The remaining second-floor room is called the *saloni*, and is best designated in English as "the front parlor." It is the ceremonial room of the house, the part in which the family represents itself to the outside world. Visitors are

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

342 ushered into the *saloni* and are expected to remain there. At name day celebrations, at the *paniyiri*, at Christmas, at engagement and wedding parties, guests
511 are greeted in the *saloni* and may be served food there. Most of the time it is an
574 uninhabited room, but because it represents the family to the world outside and
594 because the patterns of hospitality in the village often require a family to en-
[356] tertain without advance notice, its furnishings are the best in the house and the room is always kept clean and in good order.

352 A typical *saloni* in Vasilika has a large square table placed in the center
511 of the room. The table-top is covered with an ornamental cloth, often snowy white. A glass bowl commonly occupies the center of the table. It is often filled
[215] with slightly yellowed photographs of members of the family and relatives living
[353] away from the village, and with the most recently received postcards or greeting cards.

[583] Virtually every *saloni* contains one or two large trousseau trunks placed along the wall. Their tops are usually covered with an ornamental white cloth. These trunks serve as storage places for bed linens, table linens, extra sheets, pillow cases, and table covers, which were part of the wife's trousseau. They also are repositories for the trousseau being prepared for the daughters of the house. No matter how low the income level of the family, there are always at
[574] least some token *rukha* (linens) as dowry. Again, regardless of income, every housewife serves her guests fruit preserves in small crystal dishes and the liqueur which accompanies the preserves in tiny crystal glasses, and proffers both items on a tray.

[574] A *saloni* may contain no other furnishings, but often the one bedstead owned by the family remains there to be used only by guests. If the family owns a wardrobe they may display it in the *saloni* and store their best clothes in it.

215 Wedding photographs of the husband and wife of the household, and of
353 their parents or their married children are hung on the walls of the *saloni*. Ad-
511 ditional framed photographs of relatives who no longer live in the village also decorate the walls. Often a large framed mirror hangs on the same wall as the photographs.

207 Approximately ten of Vasilika's families had battery-operated table radios
511 in the *saloni* in 1955. Since the electrification of the village, additional families have purchased radios on the installment plan. By 1961 it had become customary
[264] to turn on Greek folk music programs during the midday meal and in the
[365] evenings. Since 1958 several families have purchased elaborate chandelier-like
[354] fixtures, holding two or three electric bulbs. These are placed above the center table of the *saloni*.

342 The terrace of the two-story house has a variety of uses. Here the family
511 may perform some simple household task. The women may hang their wash on wires stretched along the poles which support a sheltering roof. Here, too, they
[296] may set the table for the Easter feast. The entire family may sleep out on the
[513] terrace in the heat of summer. Whatever else the terrace is used for, however, its edge is always lined with plants of various kinds, potted in whitewashed gallon
247 tin cans. Some are flowering plants, but many are herbs, especially basil, which
511 the women use in cooking. The villagers, men and women alike, are passionately
[263]

2:Friedl E-5 (1955-1959)963 EH1 Greece EH1
Vasilika

fond of flowers. In 1961 their comments of satisfaction about the impending innovation of piped water frequently included some mention of how they would be able to plant flower and herb gardens more profusely once the process of watering them became so much less tedious. They value plants and flowers both for their colors and for their scents. A sprig of fresh basil is a common offering to a guest, with the admonition, necessary only for non-Greeks, to rub a bit of it between the fingers to release its aroma. Indeed, the sense of smell is a far more frequently functioning mode of perception in Vasilika than in America. The villagers investigate unrecognized substances by smelling them, the quality and freshness of food is tested partly by smell, the decision as to when food is properly seasoned or as to when it is cooked sufficiently is partially determined in the same way. A more active use of the olfactory sense by the people of Vasilika, then, provides a source of information, of data to be interpreted, and also makes for added pleasure through the enjoyment of aromatic substances. The converse of this situation, however, is that the villagers are equally sensitive to what to them are unpleasant odors. For example, the odor of kerosene burners disturbs them greatly and they were reluctant to use such burners for cooking, and certainly for heating.

A little more than one-third of Vasilika's houses conform in all major respects to the type I have just described. These represent an ideal for the settlement to which those who do not yet have such houses can aspire. The people of the village have watched four families move into new houses of this type since 1950 and have seen several other families, since that time, renovate their old houses to conform. The aspirations are by no means unrealistic.

In the meantime, the other families in Vasilika live in houses of various types. A few live in the one-room stone houses with earth floors and no windows, in which animals occupy the corner of the room farthest from the entrance. Several live in the new one- or two-room brick houses. But the majority of the village's families dwell in one-story stone houses. Here, one plank-floored room is the *saloni*. There may be a second room serving as bedroom, and still a third, an earthen-floored room in which some cooking is done over an open fire. One end of this may also serve as a storage-room or stable. In these houses, the *saloni* has the same furnishings as in the others, but it is usually smaller and, since it is the only room with a fireplace, it serves also as the winter room of the house. It cannot be saved for guests or for special occasions.

Every house in Vasilika, regardless of the economic level of its inhabitants, has a corner of one room just under the ceiling set aside for religious objects. The central object is an icon of a saint of the Greek Orthodox Church. Often included are the framed wedding crowns of the married couples living in the house. A small lamp, arranged so that the light swings between the icon and the crowns, hangs from the ceiling.

The lamp was formerly lit by the wife or daughter of the household on the eve of every sabbath and of every feast day of the church. Since the advent of electricity, the small oil lamp has been replaced by a red electric light bulb which is kept lit at all times. This sacred corner is most frequently next to the bed that the husband and wife of the household use as their own.

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

schoolgirls. Since the same clothing is usually worn indoors and out during the winter, small boys and girls wear cotton pinafores over their outer coats in order to prevent too fast soiling. Some mothers knit sweaters for their children, but gloves are not worn for warmth either by children or by adults. Uncomfortably cold hands are expected throughout the winter, and during this season, as they enter a house, people frequently walk directly to the front of the fire and extend their hands towards the flame. Some of the young girls wear thin gloves, for show rather than for warmth, when they go to church. Children, like their parents, are now expected to have new clothes at Easter, and, if possible, for other holidays as well. They must be neatly dressed for school. A few of Vasilika's children wear torn, patched, faded clothing out of economic necessity.

Urbanity vs. Convenience

The urban acquisitions relieve some of the work load and add to the variety of life, and the villagers frequently express satisfaction at having the new conveniences and the new relief from boredom. But convenience seems to be welcomed less for its own sake than as a by-product of goods and practices that are primarily valued for their air of urban sophistication, of "progress." For example, most of the wells in the village have no windlasses to ease the labor of bringing up the pails full of water. Women simply keep a rope attached to a pail, lower the pail into the well, and use the rope to lift it out again, hand over hand. The water level in many of the wells is low, so that drawing a pail of water is hard physical labor which must be done at least twice a day, but the women did not agitate for windlasses in the way they did for cement basins, for obviously, windlasses have no urban cachet about them. They do want running water in the homes—an urbanism—and it will, incidentally, relieve them of the drudgery of drawing so much well-water, but for a generation, the presence of a few windlasses in the village did not inspire other families to acquire them.

The overt recognition on the part of the villagers that they admire and accept the new items because they stand for progress and sophistication and not entirely for whatever utility they may have is exemplified by the comment of one of Vasilika's less prosperous inhabitants whose living conditions were among the least favorable in the village. His house did, in 1959, have electricity, however, and he had one naked bulb hanging in the center of his one small upstairs room. This man described for us his feelings about a recent visit he had made to the *paniyiri* of a mountain village which had no electricity. "I couldn't stay there more than a day," he said. "They had no electric light, and I cannot live like that any more. I have become a European," he concluded, with a smile, using the term that Greeks use for the inhabitants of Europe west of the Adriatic.

A second reason for the acceptance of new uses for cash is simply the rivalry among Vasilika's families. If one family with urban connections has something new, other families make an effort to get the same thing. One of the effects of the process is that some families whose incomes barely enable them to subsist

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

pended in the void, without visible contact with the world which we had revisited the previous afternoon. We returned to the *Igoumenos'* cell and sat and talked around a brazier filled with glowing charcoal, while we waited for the weather to moderate. Father Christopher told us of his own experiences during the troubled years of war; how he had been thrown into prison at Trikkala by the Italians and had escaped by jumping from a window; how several years later he had been carried off by the Communists in company with some 300 men, women and children from Kalambaka, and had been in the mountains for six days before his release; he told us too of the great monastery where he had taken the monastic habit, and of its 366 cells. Father Ambrose joined our little circle and catechised us as to our age, our families, were our parents living, were we married or *agamos*: "Certainly marriage is of God; a soldier from England and a *koritsi* from Piraeus, and God joins them. Truly, this is a great mystery, as says the apostle."

So the morning passed and at midday Father Bessarion reappeared with bean soup and bread for our lunch. By one o'clock the snow had somewhat abated, and since the visibility had increased sufficiently to enable us to see the monastery of Rosani, 500 yards distant, we decided to set out for St. Stephen where we were expected that evening. The *Igoumenos* and Father Ambrose advised us to take the easier, though less direct, path by way of Kalambaka; but being reluctant to add two miles or more to our journey in such weather we insisted on following the path which keeps to the high ground. Father Bessarion accompanied us a little way, and then, since the weather seemed to be improving, he left us after giving us precise directions as to our route.

All went well for a time, despite the fact that the path was entirely obscured beneath the drifting snow, and Rosani (formerly the dwelling of an aged female solitary) gradually faded from our view. Shortly afterwards, however, the mist thickened until visibility was but a few yards, and it was not long before we were in difficulties. For a time we crept along the edge of the abyss, edging our way cautiously across expanses of bare rock scoured by the wind, a thin coating of ice affording none save the most precarious foothold, until it seemed that we must be within a stone's throw of Aghia Trias. Alas! there were no monks left to answer our shouts; no slight thinning of the mist afforded us a momentary glimpse of the encompassing heights such as would have sufficed to give us our bearings. For three hours we wandered in an unfamiliar world until, an hour before dark, the mist lifted somewhat,

/39 cont./

At times of great calamities the tempo and the variety of songs increase which are rather of a mournful type. Every one who has lost his closest friend, a son, a relative, her admirer expresses their saddest grief in song which is made by each person with a touching tune. When somebody mourns in the village usually the light gay type of music disappears for sometime and the village bans dances. All share alike in the grief of their neighbor, and even if there was a marriage, it would be postponed due to the general approval of the villagers for the sake of the mourning period.

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765

[535]
[585]

Reading. Megali Vrisi does more reading than any other village in the neighborhood. This is perhaps due to the influence of the priest-teacher whose life has become a part of his villagers in educating them. He served his villagers for 37 years as teacher and priest, still continuing as a priest. His main purpose for teaching his people to read and write was to make them able to read and understand the universe about them. He had his own personal library and out of it loaned books /40/ to bright farmers so that they could read them to the others. His plan in giving lectures to the farmers on certain scientific topics created among the farmers an interest in reading and discovering. The books that interested them most were biographies, histories, geography, politics and inventions. None were interested in fiction or romance.

212
793
875
517

[426]
[544]

[538]

The younger children had more zest in reading than the older people, but there were not enough books. I often found young men, at night sitting in groups of 6 to 10 to read the whole book with a kerosene lamp light so that others might have the chance to read it too. Reading among women is done less due to the nature of their work. They arekept busy from sunrise till late at night. Another important phase of the reading is the daily newspaper at the coffee house. Everybody once or twice a day drops in at the coffee house to read the newspaper. Discussions as to its news and editorial comments are conducted between groups of different political beliefs.

212
517
857

[354]
[204]
[521]

/59 cont./ 241
that are shallow, that is where the top soil is 5 to 7 inches, the [407]
iron plow cannot work so successfully as the wooden plow. It goes too deep and brings up the raw infertile soil which destroys the field for many years. The wooden plow does not turn the furrow over but leaves it in the place, thus the field is plowed without bringing to the surface the subsoil. The farmers think the iron 241
plow poisons the soils of this kind and never use an iron plow on 242
such soils but only a wooden one. The fields for wheat seed are plowed from 3 to 7 times before seeding. It has been a custom to plow the same field as many times as possible. The common expression is: "The more you work the soil the more you get." This is of course a general principle and does not hold true under all conditions.

Manure is seldom applied since almost all of it is used as fuel. 241
Each farmer on the average has 4 animals and they are in pasture 237
all day the year around. What little manure he gets he uses for 372
fuel.

Chemical fertilizers are too expensive and the farmer is not acquainted with them. He still talks about them as "fine soil filled in sack and colored with lime."

They understand well the importance of manure but /60/ cannot afford to use it for their fields. One of the outstanding problems which is that of a fuel to substitute for dried manure should be attacked first before trying to do anything with farming. The [433]
productivity of the land is decreasing year after year. The humus, what little there is, is depleted and the fields need it in order to continue cultivating them. In one survey, I found out that 92% of the manure is used as fuel and only 8% is applied to the fields. This study also revealed that by applying the manure to [433]
the field the increased production buys 2 1/2 times as much fuel of lignite coal. After proving to them the importance of the [354].
manure they were convinced of the profit in buying lignite coal, but a special stove so constructed as to fulfil the needs of a farm family was not discovered.

/77 cont./ 353
makes his prayer every evening and morning, occupies the eastern 778
corner of the house. The ikon of the Saint is well decorated 776
with the best handwork. In front of the ikon hangs an oil lantern [354]
that burns day and night. The Saint guards the family, the ani- [559]
mals, and blesses the crops. Usually members of the family bear
the name of the Saint.

Once a month the priest visits the home of every farmer and [793]
brings the blessing of the coming month by sprinkling holy water [788]
in all the corners of the house. He passes in front of the ikon [782]
and utters a prayer in the name of the Saint for the safeguard,
prosperity, and health of the family.

Religion for these people is a necessity of life. Without it 771
they cannot live. In every phase of /78/ their lives religion plays 776
an important part as in recreation, farming, traveling or even 182
in fighting they have their respective Saint through whom they
communicate with God.

When Paul entered the temple of the unknown God and 788
preached the known God to the Greeks, he must have forgotten 776
to mention to them the form of worship they should adopt. The
Greeks have accepted the theory of Christianity of one God but
have dressed up this new religion with their old forms of worship.
They have changed the names of ancient gods and given them new
names with the same duty as the old ones. Thus Saint Nicholas
replaced the god of the sea, Poseidon.

Since 1453, which marks the fall of Constantinople to the 175
Turks and the fall of the Byzantine Empire, the Christian people 795
of the Near East have gone through the severest test in Christian
history. The continuous persecution, massacres, deportations,
and all kinds of inhuman methods could not desecrate it. In fact
the Christian faith got stronger and stronger and had become a
bond of uniting the Christians. The same strong ties in this re-
ligion strengthened them to overthrow the bonds of slavery, after
400 years. It /79/ was religion that kept the Greek letters, the [619]
language of the people, and it was their strong belief in the power

9: Megas

EH1 Greece EH1

231, 252, 351, 354

/For the location of ovens, hearths, courtyards, stables and chicken coops in Greek houses, see category 116, pp. 6-46 and end plates 1-9./

×342 Thus, the προστῷον of the wide-front house is proved to be the most versatile and easily changing element of the building and it contributed, through its various changes, to the increase of space in rural dwellings and it also led, to new, more comfortable and better developed forms.

An important arrangement in the tripartite disposition of the spaces was achieved in the wide-fronted house by the division of

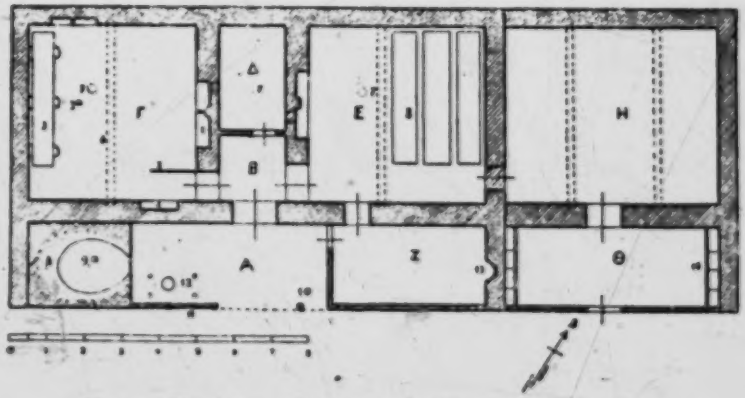

Fig. 12 Plan of an old house in Kosti near - Didymoteichon
(G. Megas, Θρακικαὶ οἰκήσεις, fig. 13)
A portico, B ante-room, Γ (spiti) main room, Δ room, E cellar, Z little room, H hayloft Θ stable

the middle space, thus creating a small room at the back, as a cellar or kitchen, and forming at the front an ante-room used as a central entrance to the rooms (1) (Fig 12, Plate VI a and VII b).

354 As to the position of the hearth in Epirus and Aetolia, as well as in other places such as the villages of Villia in Kithairon, of St. Anne and other parts of Euboea, this was built, until a few years ago, right in the middle of the room, and for the easier escape of smoke as well as for the lighting of the room, there were small skylights (φεγγῖται) in the roof itself. (2)

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1) See **G. Megas,** Θρακικαὶ Οἰκήσεις pp. 19 and foll. Fig. 13 Θεσσαλικαὶ Οἰκήσεις pp. 47 and foll. Fig. 43 **D. Loucopoulos,** Αἰτωλικαὶ Οἰκήσεις pp. 30 Fig. 22 (usually called μεσόντρα)

2) **D. Loucopoulos,** ibid. pp. 12 and foll. fig. 10.

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This was the original place of the hearth. Later, however, this place was moved to the middle of one of the walls, usually the middle wall separating the rooms of the two-room house (1), or to one of the corners of the room (since γωνιὰ = a) corner, b) fire-place) (2) where a chimney was built for the escape of smoke. 354

2. Two-storey houses.

In mountainous districts, such as in most of continental Greece, and especially in Epirus, Western Macedonia, S. Greek mainland (Sterea Hellas) and the Peloponese, when the arable land is limited, and the main resources of the inhabitants are the cultivation of vine and stock breeding, the expansion of the house on a large area is not easy, due to the nature of the ground. For on an inclined soil, such as in the mountains, the house is usually dug into the soil and this requires rock blasting which, during the Turkish rule, when explosives were hard to get, was difficult, if not impossible, and extremely expensive. That is why the foundation of the house was made on the bare rock and the parallelogram of its plan was usually situated with its long side perpendicular to the slope. Thus, also, in places where the nature of the ground allowed some rock digging, a deep embedding was avoided. In such a ground, the need for the increase of space was met by the creation of another storey or, more correctly, by the construction of a basement under the house, usually under its entire surface, provided that the longer side of the plan was perpendicular to the slope, and in rarer cases, under part of the house only, when the longer side of the plan was parallel to the slope. (3) 332 342 x

Thus the two-storey form of house was created, consisting of an upper storey and of a basement presenting, just as the one-storey house, both simple and composite forms (two-storey single house, and two storey double house) (4). 342x [341]

We may often see two-storey houses, of the eagle type roof, which have either a narrow or a wide front, but the narrow-front ones are to be seen only in those areas where there are narrow

1) **G. Megas,** Θρακ. Οἰκήσεις pp. 10 and 38, Figg. 7, 8, 10, 11, 21, 23, 25, etc.
2) **G. Megas,** Οἰκοδ. Λήμν. p. 7, Fig. 2.
3) Cf. the so-called «Sterfogalaro» in Aetolia, **D. Loukopoulos** ibid. pp. 5-7.
4) See **G. Megas,** Θεσσαλικαὶ Οἰκήσεις pp. 39 foll.

342 front one-storey houses, such as Thrace and Lemnos. In Lemnos especially, the προστῷον of the ground floor has been shut in from the front and formed an ante-room (ἀξάτα) used as a stable for the cattle and containing also the oven.

The roof of this ἀξάτα is flat and it is built like the so-called doma of the flat-roof houses in S. Aegeon, namely with successive layers of isolating material (seaweed and clay) that is lined upon the horizontal bars and reeds. This «axata» is used as a spacy open veranda through which people enter the «house», the sole room of the storey, where there is also the hearth for the cooking (figg. 13 and 13a).

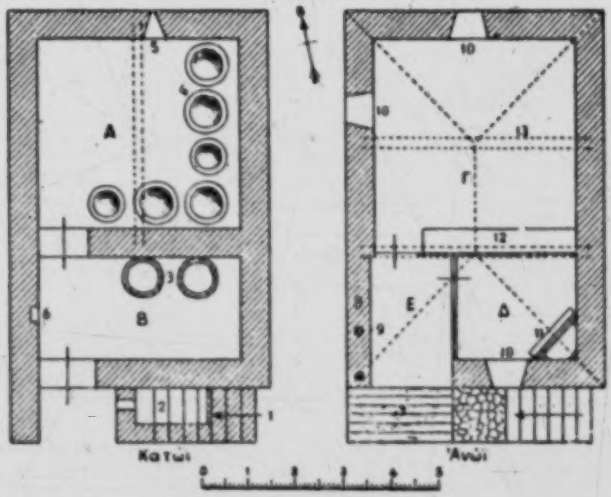

Fig. 14a House with an «ἀξάτο» in Katalakkos - Lemnos (See fig. 14)
(G. Megas, Ἡ λαϊκὴ οἰκοδομία τῆς Λήμνου, fig. 9)
A Katoi=basement B oxo katoi=outer basement Γ spiti=house Δ kitchen E axalto=covered balcony. 1 staircase 2 chicken-coop 3 manger 4 jars 11 hearth

354 The wish, however, to release the living room from such a use of the hearth, led to the construction of a separate kitchen in the space over the «axata»; only a part of it was then left open as an entrance, and this part was like a covered veranda. This type of house is called «σκέπη ἀξάτο» (covered veranda house, figg. 14 and 14a). Afterwards it was closed on this side too. (S. Plate I a N^os 8 and 9)(1).

1) G. Megas Λαϊκὴ Οἰκοδ. Λήμνου, pp. 22 foll. Figg. 12 and 13.

The second form, namely the wide-front house, is much more frequently found on the islands, as well as in continental Greece, and in several places it keeps the prostyle prostoon, but usually a creeping vine takes the place of the portico. Generally the wide-front house favours a better distribution of space than does the narrow-front one. 342x

The architectural articulation of this house consists of a regular distribution of the interior: a sofa or πεζούλα with the hearth on the one side, and a wooden bed called κρέββατος or μπαταρός, on the other; the space under the bed is called ὑποκρέββατος and serves as a cellar. [354] [352]

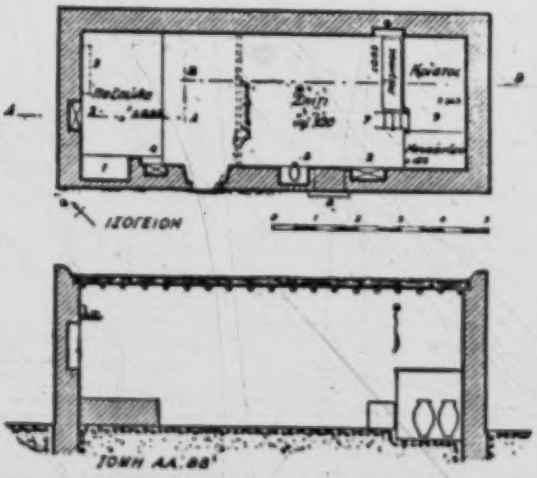

Fig. 27 Kephalos, Kôs. The long house of Maria Yiannou
(Ο. Μεγας, Λαϊκή κατοικία Δωδεκανήσου, fig. 1)
1 hearth 3 cupboards

The widening of space in this single house, (called long house, μακρυνάρι) is easy along the longer side, namely the «long wall», but not so along the narrow side, namely the «short wall», because the width of this side is determined by the beams used for the construction of the roof, which, according to the sizes of building timber prevailing in the islands and for the weight they will support, are not longer than 4-4,50 meters. Thus, the inside of the house is limited to 3.20-3.60 meters. That is why the widening along this side was obtained by the creation of a certain intermediate support of the roof, so 342x 335